

THE
CHVRCHES
HAZARD

Deliuered in a Sermon in the Ca-
thedrall Church in NORVVICH, vpon
the fifth of Nouember.
1629.

By THO. REEVE, *Minister of*
Gods Word at COLEBY in
NORFOLKE.



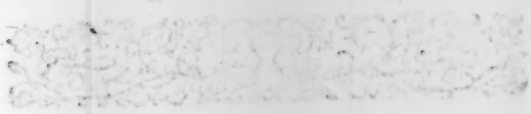
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CHURCHES

OF THE

UNITED METHODIST CHURCH

OF THE STATE OF NEW YORK



FOR THE



TO ALL THE ADHERENTS of the Romish Church amongst vs.

How cometh it to passe, that Rome is become the
Seminary of mischief? and that Where Martyrs
once abounded, now Conspirators? the faith of that
Church being once famous through the world but
now her Bloodshed; all Christian Countries ha-
ving it is not cumults, and many her Treacheries. Can We iudge
her that delights in crueltie, the tender Mother? no, the ²cat ¹ut ⁴ Rev. 17.4.
Where? are these her gentle Warnings? her spirituall stripes?
What to strike Nations to death? Did Christ ever prescribe, that
a Church should bee advanced by such direfull designs, dismall
stratagems? Let his Records bee searched, and the Grant of this
charter shewn. No, this practise nature disclaimes, how much more
Scripture detests? Traitors are the worst men in the bad age, Luke 21.
yea the Monsters of the perillous times. Out of the Ma- ² Tim. 3.4.
nuscript of Iudas, Treason may be prooued but out of the Gospel
of Christ neuer: Oh then that it should bee held the perfection of
Religion, the mould of merit! I wonder those practised disci-
ples blush not to call themselves Iesuites, and that the Pope the
Crafts-master of the science doth not hang aowne his head in the
sight of the whole world, to stile himselfe the Vicar of Christ.
O blessed Saniour, thou which didst suffer thy owne blood to bee
shed, and hadst rather loose thy life then thy meeknesse, which
newer strickest enemy to death, though thou haddest ^b all power, ⁶ Math. 28.
which didst ^c coole the breaths of them which would haue had ^c Luk 9.55.
fre fetches from heauen, and didst teach the ^d Discipline of pa- ^d Math. 26 52.
tience to that military Apostle which did cut off Malchus his
eare, which thy selfe wert an innocent ^e Lambe, and didst sende ^e 1 Pet. 1.19.
forth thy Messengers as ^f Lamber, which wouldst haue king- ^f Math. 10 16.

The Epistle Dedicatorie.

comes subaued vnto thee by revealing of myſteries, and not by de-
 priving of life, how wilt thou acknowledge ſuch, ſtewards to be
 of thy revenue? No here Antichriſt was covered, in this he is
 ſo oppoſite to Chriſt. & Seeing ye are inhumane, impious, ſcru-
 ell, homicides, ye are no longer Chriſtians. Their abſing
 of the Scriptures, the mingling of their owne works with Chriſts
 precious ſatisfactions, the ſteame of their Brothell-houſes, their
 ſhop of Imagery their new buſt Chaldron of Purgatory, the
 grounding of the principles of their Religion out of Apocry-
 phall, allegoricall, paraboliſcally places or out of moſt dark and
 intricate places of Scripture, from which no convincing argu-
 ments are to be fetched, the voluntary confeſſion of their owne
 Writers that neiſher ^h Tranſubſtantiator, ⁱ Communion in
 one kind, ^k Indulgences, ^l ſacrifice for quicke and dead,
^m prayers vnto Saints, worſhipping of Images, ⁿ Chriſts
 deſcenſion into Limbus patrum, ^o Confeſſion, nor many other
 points are cleerely to be proved out of Scripture, their reviv-
 ing of the ancient heresies of the ^p Valentinians, and Hera-
 cleonites, ^q Angelickes, ^r Carpocratians, ^s Collyridians,
^t Sampſonians, ^v Manichees, ^u Meſſalians, ^x Nudipedals, ^y Ca-
 thariſts, ^z Armenians, ^a Apoſtolickes, ^b Marcians, ^c Novati-
 ans and others, their Boy-fathers alleadged in ſolemne contro-
 verſie there is not extant any place ſo expreſſe, that without the Churches declaration, can en-
 dently conſtraine vs to admit it) not ſo be improbable de Euch. l. 3 c. 23. § Non diffimili.
¹ Have Communion cuſtoms. G. de Val deſu. Euch. c. 10. lade of the peoples de-
 ſion Har. & Indulgences. Roſſ Affert luth. conf. art. 18. Cajet opus. tom. 1. tra. 2.
 25 de Ind. cap. 1. ^l Sacrifice for quicke and dead. Coſter in con. p. orth. fid. d. m. prop. 5.
 c. 2 p. 152. ^m Prayers vnto Saints and Images Barn. in 27 q. 1 art. 10. ⁿ Chriſts de-
 ſcenſion into Limbus Patrum, no where expreſſed, that Chriſt went thither to deliver the
 ſoules of the Fathers, Meleſior Canu. l. 1. c. 1. Theol. c. 4. ^o Confeſſion Gloſſ in G. de
 poen. diſt. 5 c. 1 in prenit. ^p Valentinians and Heraclonites for extreame v. Non. Ire-
 nez. l. 1 c. 12. Aug. l. de her. c. 16. ^q Angelicks for worſhipping of Angels, Aug. de her.
 c. 39. ^r Carpocratians for worſhipping of Images, Epiph. har. 17. Aug. de her. cap. 7.
^s Collyridians for worſhipping of the Virgin Mary, Epiph. har. 42. ^t Sampſonians
 reliques, Epiph. har. 43. ^u Manichees for Priells ſimple life, Aug. Epiph. 74. Id. demo-
 rib. Ecc. & Manich. l. 2. c. 13. ^v Meſſalians that Baptiſme doth ouerthrowe ſinners long
 before, Theod. diuin. Decr. de Baptiſmo. ^x Nudipedals for theſe bare footed Franſi-
 cans and Seculars, Aug. de her. c. 58. ^y Cathariſts for meiſts, Moſier. Etym. lib. 3 c. 4.
^z Armenians for worſhipping of the Croſſe, Niceph. l. 18. c. 45. ^a Apoſtolicks for vo-
 luntary poverty, Epiph. har. 61. ^b Marcians the Maſſians for hauing blood in the Chalice.
 Epiph. har. 34. ^c Novatians for doubting of remiſſion of ſinners, Amb. l. de P. n. c.
 & l. 2. c. 5.

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veries, the degradation of their owne Divines against them,
 and the many points of our profession proved substantially one of
 their owne Writers, make me to renounce them; but their con-
 spiracies make me to abhorre them, defy them, looke agast upon
 them; but specially when reason comes to be dogmatised by
 their Schoolemen, every Romish Theologue almost now adazes
 his being able to compose a Body of divinity without this sangu-
 inary Maxime inscribed, insinuating the lawfulness of Treason,
 and (as if it were a professed one) describing, and prescribing the
 means of it; making no conscience of it after a condemnatory sen-
 tence, yea if the Popes interpretative sentence can but bee
 conceived it is enough; to use but deny their Religion, is to
 turne upon the sword of the Church, & any person then appoin-
 ted by the Pope may take away the life of his Sovereigne, if none
 be appointed the Successor may doe it, if there bee no Successor
 the Kingdome may doe it; yea Mariana is so impudent that hee
 saith, & as it is a wholesome meditation for Princes to perswade
 themselves that they may bee then killed, and the party not onely
 to doe it lawfully but with glory and commendation. Bellarmine
 I confesse was a modest Papist; his tenet not steeped in the an-
 tiquities of many; yet the best of them is but a brier,
 and the most righteous sharper then a thorne-hedge, for
 when I consider his unreasonable conclusions, and his damnable
 Letter to Black vell, what doe I hold him but a Cardinall En-
 gine of sedition? The Pope is held by many a Holy Father,
 as if the Sanctuary of peace, truth, and piety were in his breast,
 yet when I call to mind how Urbane 2. held killing of Kings
 no murder, but a zeale to the Catholicke mother, and how many
 Emperours have bene troubled by Popes with the losse of
 their peace, Kingdomes, or lines, and other Kings and Princes

d Suarez de-
 tent. fid Cath-
 adv Aug. sect.
 exc. lib. 6. c. 4. n.
 18.
 e Bann 2. x. p.
 300.
 f Sand. de clau-
 Dan. p. 25.
 g Suarez def.
 fid. Cat. adv.
 Aug. sect. 8.
 lib. 6. c. 4. n. 2.
 h Mariana.
 i Bellarmine
 instit. reg. p. 2.
 j Micah 7. 1.
 k Bell de pon-
 tif. 1. c. 6. 7. 8.
 l Bell de pot.
 sum. Pont. ad
 Guliel. Barcl.
 p. 97.
 m Cas. Baron.
 ex Ivo an.
 1049. n. 11.
 n Consider
 the miseries of
 these Empe-
 rours Kings,
 and Princes.

Leo II. u. Sigon. de reg. Trial. p. 101. * a lovicus pius papie mass. annal. p. 04. Childer-
 ric. 4. in. gest. Franc. p. 103. Orho the great Luip. 1. 6. c. 6 Henry the 1. Ben. Card. vit.
 Hid. p. 12. He. r. the 4. Naucl. p. 777. Henr. 5. vrip. p. 272. Lotharus Otho Fris 17 c. 18.
 Fin. Barbarossa. Naucl. p. 856. Henry 6. Hoved. p. 080. Philip his brother, Nau. 2. p. 898.
 Otho 4. Wa. sing. Ypod. N. ucl. p. 400. Fred. 2. Pandulf. col. hist. Neap. p. 245. Henry 7.
 Aven. p. 307. 5. 8. Wencell us. i. hend. Ni. m. p. 68. Io. ne Q. 0. Naples. Naucl. p. 1024.
 Manfred. K. of Nap. & 4. Naucl. p. 945. Conradinus Parai. v. i. p. 11. Julian & Lawrence
 the Dukes of Florence, Vol. p. 11.

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Mat. Paris.
p. 223.
Cant. New-
bing. p. 109.
p. 61. Sixt. 5.
hab. in Con-
fite. nno.
1589

2 Nah. 3. 1.

1 Apoc. 1. 7.
1 2 Thel. 2. 3.

in the like manner molested, how King John amongst our selves, and Henry the second were put to baseness, how Queen Elizabeth after the Bull of Pius Quintus was never at rest, how Sixtus the first justified by a panegyricall Oration the murdering of Henry the third in France by a Dominican Friar, I can count the Pope no other then a murdering Father, yea the Cut throat of Christendome Beside, when I recount the massacres of Merindoll and Cabriers, V. li. Paris, and of that here intende in England at this Gun powder Treason, I can speake to Rome in no milder termes then God did once to Niniveh, *Oh thou bloody Cur,*

Oh yee then which are the admirers of that Church, which thinke it the Parauce where the tree of life doth grow, and hold no ground holy but that which that Church sanctifies see at last the damnable impostures yee haue bene misled with renounce that Woman of fornications, and a Man of sinne bee it for no other reason then these principles of blood; Treason can neuer bee an appendant of the true Faith. And oh yee Priests and Jesuits, the spirit of conspiracy, and nerves of treason, Who with Wit abuse the whole World, and haue raised up nothing a great while but a learned villany, by Whom all the Commissions, the insubulencies in the Christian World haue bene either acted, or animated, consider at last what it is yee practise, Treason; Treason, the attempt of rashnesse, the vent of hatred; the scandall of humanity, the boteh of Religion; Wise men should not doe it, good men will not. What therefore will yee for this still streine your Wits, and your necks? and make your selves fearfull to your owne people, odious to vs? no, if reverence to God and man haue not quite forsaken you if yee haue not forgotten the honour & safety of the men in your own corpes, desist from such hideous, horrible, graceles designs. And the rather because (saining the reputation of your owne indgements) yee are circumvented, being but made slaves to the subtilty, & insolency of your Pope; for what I beseech you (by all the priels of conscience that are left in your bosoms) hath bene these many yeares the maine intestine of all your disloyalties; hath it not bene to make your Pope not onely chiefe Priest but chiefe Potentate in the Christian World? Where his semperall inuiscation hath not bene acknowledged, there ye haue

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have laboured to thrust in by this spirituall feat. But (if ye
 haue but one drop of spirituall oynment left upon your eyes) con-
 sider if the opinion be not as vaine, as the attempt is desperate;
 who knowes not the forgery, as well as the ambition of this Title?
 But it shall not be so amongst you, damps the Popes affected
 Primacie over all Bishops; but my Kingdome is not of this
 world, throttles over all his Supremacie Kings & Emperors;
 Christ neuer assumed it, Peter never challenged it, the antient
 Bishops of the Romish Church never pretended title to it, how then
 should it now come to be a right unquestionable? Search antiqui-
 ties; * Constantine the great was so farre from suffering Iulius
 the Bishop of Rome for teing his Head that he gane not, his Le-
 gates (but Eustathius Patriarke of Antioch) precedency in the
 Councell of Nice. * Leo commanded not Martian the Empe-
 rour to summon a Councell, but made humble request for it by
 the Clergy and people of Constantinople, and with teares and
 jobs he begged of Theodosius to haue had a Councell in Italy
 but could not obtaine it; the Words of Pope Agatho of old
 were not imperious to Heraclius, and Iiberius the Emperours,
 but * For the obedience wee owe you, Gregory the Great
 acknowledged himselfe the seruant of Mauritius, for * Christ
 graunted the Emperour not onely to rule over souldiers but
 Priests; in Iustiniins dayes it is euident that the Emperour was
 held so farre superiour to the Pope, that the sayd Emperour de-
 posed two Popes, Silverius and Vigilius, and hee himselfe as well
 as Theodora the Empreffe thanked Belizarius their Agent for
 it; Eutropius saith, that in former times such was the obedi-
 ence of Popes to Emperors, that if the Emperer sent for the Pope,
 all businisse set aside, he went though he knew it were to goe
 into banishment. The boundlesse power and immoderate Ty-
 ranny of Popes over Princes in those ages, then were not knowne;
 are yee not perswaded in your consciences, that the first raise of
 Popes, was by the Grace of Princes, and the next by their owne
 masterlesse Ambition? your owne Writers will testifie as much.
 Your Ceremoniary saith that before Charles the great, no man
 ever tooke the Crowne of the Empire, of the Pope, Bonifacc the
 eighth, was the first that ever inuested himselfe in this supre-
 macie,

* Luke 22.26.

* Io. 18.36.

* Thec. 1.1.c.7.

* Leo ad Cler.

& plebem

Constant.ep.

23.

* Cum lachry-

mis & gemitu-

bus Leo ep. 14.

ad Theodo-

sum.

* Pro obedi-

tia quam de-

buimus. Con-

cil. Constant.

A. 4.

* Christus do-

minari Impe-

ratorem militi-

bus sed etiam

sacerdotibus

concessit. Greg.

lib. 2. ep. 103.

* Pontifical.

Cont. tom. 7.

in vita Vigil.

* Omni neg-

lecta occasi-

ne. Eutropius.

* Hoc affirma-

mus ante Ca-

rolum mag-

num nem nem

mani coronam

ex manu Pon-

tificis Romani

succipisse. Cer.

lib. 1. sect. 3.

* c. 7.

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o Bonifacius 8.
multum ar-
reuer defia-
vit quod Rom.
Ponti ex est
supra reges in
temporalibus
quod tamen
oculatissim.
Theologi di-
cunt esse fil-
sum. Io. maior
4. sent. distine.
20. q. 2.
f Mea potestas
non p. ndet
a Papa sed a
Deo immedia-
te, & vanum
est quod dici
solet Papam
habere superi-
orē Part. vi. p.
in Ludou. 4.
g Potestas sa-
cu. ar. maior
est spirituali,
nec quod illa
ei est subiecta
in aliquo. Ioh.
de Paris. de
par. Reg. &
papali. c. 5.
h Non Apo-
stolico iure,
Nec enim il-
lud tibi dicit,
quod non ha-
buit, Petrus
potuit. Bern.
de Confid. ad
Eug. lib. 2.
Fide tempo-
rum non E-
uangeliorum.
Hilar.

macie, and yet (Major saith) ^e the Indications Dimines of these
times held it but a corrupt rule. ^f Ludovicus the fourth, was
wont to say, that it was a meere vanitie, to hold that the Pope
had a Superior to him upon earth. Siobannes de Parisijs re-
cludeth absolutely that the secular power is supreme. ^h Bernard
himselfe avoucheth to the Pope, that his power is not by Apolli-
call right. Why then fight ye thus for a new invention? which
if it be come to bee a point of faith, yet it is not the faith of the
Gospell, but of the times, and that not of the purer Primitive
times: Will yee bee the defenders of an usurpation? and ven-
ter your lives and soules for a fancy of power? Oh that ever men
of your acutenesse, and acrimony, should be thus infatuated to bee
instruments of such flagitious, execrable practises for an arrogant
person? who sees not that since the Pope came to this power, he
hath given himselfe to nothing but to haughtinesse, and slothful-
nesse, he is too great now to open his mouth as a pulpit, or to busie
his penne to discussa Controversies of Divinity, the x. alone and
laborious Bishops of Rome are vanished, they preache only by your
lips, and write one by your hands their chief study is now to in-
ment mischief, and to incite you to attempt them; Oh therefore go
open your closed eyelids, and rubbe upon your consciences, to take
notice of the palpable grafts of the Popes, and to beware of them;
fight not for Tyranny; dye not for Pride, shew not lesse mercy to
Christians; then you doe to Iewes and Turkes, embrew not your
hands in the blood of Princes, with shame blush over that which
past, with horror present all such future practises; get your Pope
to give satisfaction to all the World, for all former Treasons, to
burne all seditious bookes, or else assure your selves whatsoever
ye can colourably pretend to the World, an insamy stick upon your
Church, and your religion will be held as dangerous as corrupt.
Thus out of ardent desire to procure safety to my Countrey and to
get such blacke deformities wiped from the browes of all them
that profess Christianitie, doe I offer these wholesome advertis-
ments to your duest and deepest considerations, beseeching God
that your pistols, poisons, powders, may now be laid aside, and that
ye may fall to workes answerable to true profession.

Yours so farre as true Christian
Religion will serve.
THO: REEVE.



THE CHVRCHES HAZARD.

NEHEM. 4. 11.

*And our adversaries said, they shall neither know,
nor see till wee come into the midst of them,
and slay them, and cause the worke to cease.*



He Church is a Particle of Heauen,
a quint-essence I am sure from this
earth. *Horti inclusus* a Garden en-
closed, teuered like Paradiſe from
all the world; Gods Suburbs be-
low; the Royall Citie aboue, the
Suburbs below; that *Sedes Beato-
rum* this *Renatorum*; that the Seate
of the Glorified, this of the Sancti-

Cant. 4. 12.

fed. ^a He which made the whole world, reserved this one
place to himselfe. Whether God dwell not here, let the sha-
king of his Scepter manifest; *Iudicia iudicia*, His iudge

*a Constituit s-
ibi locum vnum
qui condidet y-
minera sua.*

B

170613

b *Papina an-*
chorum suum
nunquam ta-
center, Amb.
ep lib. 10. ep. 84.

c *Extingere*
voluit, sed Deo
gratia non
valuit. Beza,
ep. 2.

d *Ramos com-*
fregit, radici
non nocuit,
Chrys hom.
10. de diuine
et paupere.
e Innumera
gestes Erebi.

h

f *Reliquia Da-*
uidum, atque
immissis Achil-
les.

g *Iupiter ali-*
sonans.

h v. 1. 2.

i v. 3.

k v. 7. 8.

ments are testimonies. I can read God present amongst his people as well in the patent of his workes, as in the charter of his Scriptures; for *b These are volumes that neuer conceale their anichour.* How comes it that the Church hath stood all this while against the formidable rage of the world, but that it is a fenced Citie? It had long since bene made a ruinous heape, but that it is the Pallace of the great King. *c The enemy of Sion would haue extinguished it,* but God bee praised hee could not. *d Hee brake of some of the branches but hee could not hurt the roots.* From the mouthes of our aduersaries let vs bee retolued, whether this be not the *Great Gods Station*; for the denites, designes haue bene many mischieuous against it, yea *e infinite Fiends of Hell,* haue bene busie, boysterous, for the demolishing of it, why preuailed they not? why were they defeated? Oh they fought stoutly, but God had the vpper ground of them, their swords were too short, and blunt to fight with the *Almighty*; they felt heere *Digitum,* a Finger more weighty and mighty then mans to oppose them; Every succour then to the Church is a Character, and euery deliuerance an Oracle to euidence Gods presence amongst his people. How wonderfully did God here preferre *Indah,* when danger was imminent? God I say, and not *f the Reliques of Babylons* oppression, the strength of the captivity returned; no, God to shew the preheminance of his power, the perogatiue of his Church. Let *Indah* goe on to build the wall, to reparaire the breaches of *Ierusalem,* their zeale is commendable, their paines acceptable; all awfull and laudable; yea the Deed is Gods, and the Defence shall bee Gods; *Indah* is Gods *Promoter,* and hee will bee her *Protector.* *g That great God,* that can make the battlements of heauen to cracke, and the Axel-tree of the world to fall in pieces with his thunderbolts, takes vpon him the Patronage of *Indah.* Let *Sanballat* ^h (scorne and *Tobiah* ⁱ deride yea a Senate of wits meet together euen ^k *Arabians, Ammonites, Asbdodites* to consult, conspire about a worke of guth and ruine, yet God will be a tutelar, safeguarding power.

For

For that is the purport of this sentence, it is rehearsed as a point of blisse when *Indah* lay at the bleeding point, if God had not helped they had beene helpelesse; helpelesse? yea luelesse, for they had beene slaine, and their worke ceased before they had either knowen or seene. For our aduerfaries said, *They shall neither know nor see, till wee come into the midst of them, and slay them, and cause the worke to cease.*

Our, stand here like a people seuered from all the *Babylonians*, they peculiar to God and hee to them, for hee is a friend though there bee *Aduersaries*; hee hath concluded no harme vnto them though they *said it*; hee had eyes ten thousand times brighter then the Sunne to discerne their secretest practises, though they had thought to come vpon them before they should either know or see, they shall not touch the hemme of Gods garment, nor rase the skinne of his body, not come to the out-skirts of his people, though they thinke to come into the midst of them; Gods people are secured though they coniecture they should bee slaughtered, *slayne*; the conspiracie shall cease, though they suppose the worke shall cease. For our *Aduersaries*, &c.

Our, shew a company, and a company they had need to be, and well knit together, for they are a hated stocke, they haue *Aduersaries*; and no commune *Aduersaries* but such as were full-bent vpon a wretched purpose, they had vared as it were vpon it, they had *said*; yea and clothe dangerous *Aduersaries*, which would come vpon them in no manly fort, giue no warning of their wrath, send no open defiance of their displeasure, for then *Indah* might haue brought forth *colours alike and forces alike, but come vpon them before they shall either know, or see*; neither will the refuse people satisfie them, no they would bee for the flower of the garland, for the most infige, and illustrious, for the *Mist* and not ther to shew an angry brow on'y, or to pay the reason of their distast, but to make haucke; to expresse their minds at the sword's point, a sharpe discouery of mens intentions; *confodere, configere* to wound to stab, to slay; and not onely so, but a greater spight is yet behind, to ouer-

throw the meanes of Gods seruice, to get a conquest vpon religion, or these people are strengthening themselves, say they in this holy Citie, they are rectifying the walls of Ierusalem, that their God might againe bee worshipped; well this holy attempt they would hinder; the *Werke* is the eyesore, and the *Werke shall cease*. Our *Aduersaries* said, &c.

In the Text consider.

A holy Congregation — *Our*.

A hellish opposition — *Aduersaries*.

A firme resolution — *Sayd*.

A cunning proiecting — *They shall neither know, nor see*.

A high attempt, — *till wee come into the midst of them*.

A mercilesse designe — *and slay them*.

A rancour against religion — *And cause the Werke to cease*.

Our.

First, for the *Holy Congregation*, *Our*. This word belongs not to a single soule, but to men vnitd, they were scattered, but now they are reduced into one; in *Babylon* they lived apart, mourning in their secret, seuerall corners, to *Indah*, they are now returned, and there they now speak with a voyce, like the voice of many waters, *Our*. Though before *My aduersaries* here, *Thine* there, *This mans* in another place, yet now, *Our*. The scattered stones of *Sion* are gathered together, the Saints are met, there is a *Holy Congregation*. From whence obserue, that the Churches freedome, is a remarkable, vnspeakeable blessing; that she which remayned solitary, is come to her happy locities: *Woe* to the church when she is alone, *Joy* to the Church in her troupes, the Church is then clad in her rich attire, yea decked like a Bride in her Nuptiall Ornaments, then the *jewels* are about her necke. The Church in persecution is sayd to be in the *Pe cles of the rocks*, in the secret places of the *sayres*, desirous to looke ovt, and yet ashamed to be seene, her profession being in oppression, shee hides head, and shunnes company; not in the open streets, nor in the

Dof.

in Vasoli
Ecclesi 4. 10.

Monilia
circa collum.
p. 2. Cant. 1.

the market place doth she take her turnes, but in the clefts of
the rockes, in the secret places of the stayres; not but that shee
then is, but not conspicuous; she wants not internall entity,
but externall felicity: But a Church flourishing, is the *Saints* eye-pleasure, the worlds amazement, & terrible, like an
army with Banners. For an army with *Banners* displayed,
not more goodly to be beheld, then the Church with her
rankes filled. *Give me children, or else I dye* saith *Rachel*,
so give me my multitudes saith the Church, or else I am
guish; shee is then like a *Vine shaken with a berry here and*
there, in the out-most boughes. The lustre of a Church is
gone, when Gods Courts are not filled, and *Ierusalem*, the
mother of vs all, seemes to be in her Widdow-hood, when
many of her children are not at her knees, professing their
faith, praising their God. See the luctuous, dolorous state
of the *Saints*, when the Church is in this distressed plight.
The wayes of Sion doe lament, because none come to the so-
lemne feastes, all her gates are desolate, her Priestes sigh, her vir-
gins are afflicted, and she is in bitternesse. Solemne feastes,
but no solemne appearance, the gates open, but desolate for
want of company; Oh what a brow of anguish is there
then every where discerned? the *Priests sighing*, the *Vir-*
gins afflicted, and shee in bitternesse. But change this state,
and what a change of carriage is there then to be seene? all
glee, and triumph, recreation, and raiishment to behold
the Church in her excellency, eminency, glory. *David*
describing this state, doth it with most passionate, affec-
tionate termes of exultation; *"It is well seene Oh God, how thou*
goest, how thou my God and King goest in the Sanctuary, The
fingers goe before, the Minstrels follow after, and in the midst
as the damosels playing with their timbrels. Then the
Church is compassed about with her noyse of musitians;
not waylers, there lamenters, here deplorers in the midst,
but singers before, minstrels following after, and in the
midst damosels playing with their timbrels. This is *Sanctu-*
ary jubilation, Gods going in Majestic vpon earth. *It is*
well seene how thou goest, how thou my God and King goest in

7 6. Cant. 4.

r Gen. 30. 1.

EE. 17. 6.

1. Lam. 4.

Psal. 68.

24. 25.

the Sanctuary, How I that is, how Magnifically, like a Prince in Trifne. There is not a more delectable spectacle vpon earth, then the face of a Church visible; then the Church,

* *Yacem pra-*
fers Irem.

x *Ecce Luna,*
ecce vbi est.
Aug tract. in
1 ep Ioan.
y *Apparet*
Dens & loqui
tur cum sanctis
Amb. lib. 2. c. 7.
de Iacob.

Yse.

z *Exoptatus*
alies omnium
vota venit
Cyp. lib de
lapsis.

* *Carrys a torch before her*, not creeps vp and downe in the darke, but carrieth torch-light in her hand; yea, though be-
forno man knew where she was, but held her tor lost, yet
then they come forth, and out of joy of heart, and jucun-
dity of spirit, point at her, as at the Moone in the firma-
ment. * *Behold the Moone, Behold where shee is*; the eclipse
is gone, the wayne is past, *Behold the Moons, Behold where*
shee is. The Church with her Congregations about her,

make Gods family to be in it's splendor, then y *God yields*
an appearance of himselfe, and vouchsafes to haue familiar parley
with his Saints. O joyous thing to haue but a sight as it
were of Gods bright brow in his house, and to heare but
the sound of his lippes going in his family, where there is
an vnity, as they termed it of collection, not a Logically, but
a kind of transcendentall Vnity, an Vnitie no other then an
Vniuersalitie, *Our.* This serues to reprove them which

doe so little rejoyce in the happy estate of the Church, or
if rejoyce, I am sure are not transported. The Church is
visible, but not their spirituall delight, and comfort for the
same visible; their hearts spring not, their tongues chaunt
not. God had seruerter affections in the time of the Church-
es triall, then in the time of the Churches triumph. Our
forefathers then wished for *Sions* prosperity, with groanes
in their breasts, teares in their eyes; they wisht for it, and

z *The day longed for of all is come*; We their children enjoy
it, enjoy it, but ioy not in it, blesse not God for the happy
fruitioun of it. Our religion is not in bondage, but whether
the gratitude of most be not, I leaue it to judgement. God
hath vnlockt his gates vnto vs, set open his Courts, but we
come not into his gates with thanksgiuing, nor into his
Courts with praise. I see many professors, but few con-
fessors, that confesse the pretiousnesse of Gods favours vn-
to vs. Are these the flourishing times of Religion? it ap-
peares not by our devotion. Where are they that are as if
they

they dreamed, in a holy trance, to see our Captivity retur-
ned like the Rivers in the South; to behold the blisse of
the times? no we see the *Sponse with her threescore Queenes,*
and fourscore Concubines, and the damosels without number a-
bout her, but we do not count her *Blessed.* Oh how deterue
they to have persecution againe that know not what it is
to have freedome, and to have the Altars of God broken
downe amongst them, that doe not bind the sacrifices with
cords to the hornes of the Altar. Oh therefore where a *Phi benefi-*
the happy blessing is manifest, there let the dutifull accep- *cium ibi sit of-*
tance of it be apparent; Let your eyes bee dazeled with *ficiunt. Amb.*
the bright beames of the light of the Gospel, and your eares
glow with the sweete charmes of saluation. If it be com-
fortable to you to enter into Gods *Tabernacles*; into Gods
Tabernacles about your seeled parlours, into Gods *Taber-*
nacles, about the palaces of Princes, then cry out *to how a-*
midst are thy Tabernacles thou Lord of hosts! Know the dif- *Psal. 84. 1.*
ference betweene *Babylons* thraldome, and *Judahs* liberty,
ye have not now single soules, or a few priuate persons, but
a *Congregation*; Yea, *c There is a white band of Christian* *c Ad est mili-*
Souldiers to magnifie God, to maintaine profession. We *tum cohors*
are in our multitudes, *Ovr.* *candida. Cyp.*
de lapsis.

Adversaries.

Now let vs come to the *Hells* opposition, *Adversaries,* Doct.
Ovr, had a companie, and *Adversaries* hath a company; *d Io. 15. 19.*
company against company. From whence observe, that *c Nigras cor-*
the Church must reolve vpon *Opposites.* *d The world loves* *redisti viduas*
her owne, and God forbid we should be her *owne* to be loued *ingnes Mar-*
of her; no, *c The envious bites his blacke nayles against vs,* we *f Insuper Babi-*
may see his malice at his fingers ends. *f Beweene Babilon* *lonem, & Je-*
and *Ierusalem* there is no peace, but continuall variance, Yea, *rusalem nulla*
How many things does the Church suffer of them that are with- *pax sed guerra*
out? They are without, and so in battrell array against them *continua. Ber-*
that are within: they are *without,* and so let them which are *ser. 2. de pug-*
within stand vpon their guard. How should the Church *stis.*
be *Militant*, if she had no standards set vp against her? The *3 Quanta ab-*
devill would cease to be an enemy if he should raise vp no *exterior passa-*
eff 1d ser. 29.
in Caes.

h Avn.

i Quod Christi-
iani nomine
gaudet et
gloriatur ad
punendum
committit et.
Niceph. Call.
Ecc. hist. lib. 9.
c. 33.

Use.

k Sed recusat
ingum ferre
quod subijt
du. Sen.

l Aug. 16.
m Ad pugnas
n Quia non
o Quia non
p Quia non
q Quia non

opponents; when can the seede of the woman bee in a sure league with the seede of the Serpent? when can Christ bee dearly affected of *Antichrist*? no he is *h Against*, his malice is written in his browes, looke for no benevolent affections from him. Superstition is the professed opposite of truth, whosoever carrieth in his mouth the name of a false God, proclaimes deadly feaud to all Gods true followers, as *Lucius* told *Vrbicus* for condemning of good *Ptolomeus*; *Because he reioyceth, and glorieth in the name of a Christian, therefore thou setteest thy selfe to punish him.* Wee must expect no sincere affection from infidels, or *Misbelievers*, no they are *Ban-dogges* to the Church; no friends to God, and so our *Adversaries*. This serues to stirre vs vp to heedinesse; *Adversaries* they are, and oh that we should count them friends! Will the Lambe sit downe, to rest quietly, when the Wolfe jawes are open? Will the *Keepers* of the Vineyard be recklesse in their charges, when the Foxes are round about the hedge? Haue they once maliced vs, and will they be no longer mischieuous? Yes, *hardly can any man desist from those courses he hath bene inured to.* Wee haue beene once in perill by these *Adversaries*, then how ought wee still to be in dread? They are still *Adversaries*, and so still infesters, molesters; the flame may bee put out, but the ayers are still remaining; though like the vncleane spirit in the Gospell, they haue beene once dispossessed, yet if they should find the roome swept and garnished for them, they would returne with seuen spirits worse then themselves; shall wee not thinke them fully to be *Adversaries*, till we haue tasted of ruine by them? If we should dreame of tranquillity, I am sure there is no security, they that haue once bent their swords against our throats, we should doe ill to sleepe quietly by their sides. *Up Sampson, the Philistines are upon thee.* *Let vs be prepared for buffets and blowes.* Looke in enuies jaw-bones, and see if there be any white teeth in her mouth, stand at the threshold of malice, and listen if there bee any parley of peace in the house; no as the Priest tolde *Gulba*, *Looke to thy selfe for the Blood-suckers are not farre*

farre. Our *Adversaries* pretences may be faire, but their purposes are dismall; their blandishments may be sweete, but let not too much affiance be put in them.¹ Let not our eye-browes be closed, for feare the skinne be pluckt out our eares; their nayles may be payred, but they will grow againe; for rancorous, spleenatiue they are, full of amarulency, malevolency, heart-brent, hand-bent, no State-Adversaries, no Church-advancers, no God helpe *Adversaries*, Our, and *Adversaries*.

Sayd:

Now let vs come to the firme resolution, Sayd; And if about a good businesse, well sayd, but be the businesse neuer so bad, yet not tounge-tied in it, though it were a thing not fit to be thought, yet sayd. *Adversaries*, and so spightfull, Sayd, and so wilfull, for that is the meaning of the word, they were inflexibly, irrevocably bent vpon it. From hence obserue the rash resolutenesse of vngodly men, euen to the most damned practises, they haue sold themselues to commit euill, as it was sayd of *Ahab*,² they are deepely³ *sin*. Pusillanimity they hold a base defect, but basenesse they hold no excesse, there is in them a fiduciary fortitude (as the Moralists terme it) to things vnseemely. Is it courage to attempt euill? yet they encourage themselues in an euill purpose; for be the action neuer so euill, yet they are as full of animosity about it, as if it were about the saving the liues of their parents. *Caligula* was wont to commend one word *Vnmooneablenesse*, that were the action neuer so odious, cruell, yet he would neuer change colour nor countenance at it, so these are daunted, deterred at nothing; they say vpon that, that all the world shall say against the horriblenesse of which fact, shall make the eares of all to tingle, and the eyes of Infidels to gaze; they say, that is gage themselues to vngodlines, as if all the powers of heauen should not be able to crosse them, they are⁴ firm'd in their opinions; they firm'd, and looke that others might be confirmed. *Iron sharp- neth Iron*, that their confederates might not start backe,

C

they

*o sine excusis,
ne sine ex-
vici.*

Doct.

Hof. 9. 9.

Psal. 61. 5.

*Sueton
Adiact. 11.*

*Seneca de ira. lib. 2.
Aristot.*

Prou. 27. 17.

Vse.

n Cohibet vires
ingeniumque
pudor. Ouid.

Deſt.

* Graviuſt
illi fortuna
guibiuſt re-
pentina:
the Poſtic of
Germanicus.

x Cum vincere
apertè, Non
datur, infidias
armaque teſta
parant.
Calamitatib
abſtruſa illece-
breſa fallacia.
Cyp lib. 1.
cp 2.
2 Fur of Fur-
vns.

they bind them to it by a ſolemne covenant of their lippes, it is ſayd, and ſonor afterwards to be gain-ſaid, no man muſt ſpeake againſt it, deſiſt from it, for his promiſe is out to the contrary; that it might be ſetled, it is ſayd, *Our aduerſaries ſayd.* This ſerues to exhort all perſons to carry in their bolomes mollified hearts, and tender conſciences to quake at ſinne; for if mens hearts come to be ſtupified, and their conſciences cheualriſed, what villany are they not fit for? whileſt ^u ſhamefaſtneſſe remains in man, it reſtraynes both power and wit in euill things; but if the cheekes haue once loſt modeſty, and the conſcience remorſe, the blacke face, and deformed viſage of the moſt nefarious, horrid intendment will not terrifie them, no not ſo much as makethem bluſh; be it a piacle, and moſt execrable offence, yet they retract not from it, but deuour themſelues vnto it, *Say, Our Aduerſaries ſayd.*

Now let vs come to the cunning projecting, *They ſould neither know nor ſee.* From hence obſerue, that there is no miſchiefe like to the ſecret. * Thoſe accidents are *griuous which are ſudden, v unexpected, vnſuſpected dangers*, how difficult are they to be auoyded? a cloſe villany is an ambuſhment, a latitant foe, a pitfall, the hand of miſchiefe hath giuen the blow before it was knowne to be liſt vp, the ſnare is on the heele before it was diſcerned to be layd, the poyſon is in the throate before it bee ſcene what manner of ill- quor it be, yet theſe are the priuy practiſes of the wicked, their attempts clandestine, they ſerue vnder the *Prince of darkeneſſe*, and therefore they loue to doe all in darkeneſſe: knowledge they thinke would make their actions abhorrid, and therefore their actions are couert; * when they cannot openly deſtroy, they prepare *treacheries and engines of craft*, y there is a flattering face of a hidden calamity. A thiefe they ſay comes of a word that ſignifieth ² darke, becauſe he takes the opportunity of darkeneſſe, to accompliſh his ends, ſo theſe by ſtealthine, ſurreptitious courſes, put in practiſe their deſignes. *Dalilah* will ſhauo off *Sampſons* ſeu en locks, before ſhe tell him of any Philiftins, to theſe take a way all ſtrength before the forehead of an aduerſary be diſ- ſcerned;

cerned; looke for no *Worthies* here, for they shun light, nor for any signall of battell to be giuen, for they trust more to their projects then their prowess, ^a *They would shoot secretly* ^{a Ps 117. 2.} ^b *at the upright in heart,* ^{b Ps 10. 9.} *They lurke like Lyons in their dens.* So that *Archers*, and *Lyons* they are; *Archers*, but no noone-day, but mid-night *Archers*, or *Archers* that would shoot in a cloud; and *Lyons* they are, but lurking ones, not roaring in the fields, but watching in their dens. *Cain* doth not challenge the field of *Abel*, no ^c walke into the field with *Abel*, like a ^{c Gen 4. 8.} brother, not like a butcher, yea, *Abels* blood is shed, before *Cains* malice seene. *Ioab* embraced *Amasa*; though embruing be his purpose, yet embracing is his practise; he embraces till *Amasa* falls dead out of his armes; he cries not *Estne pugnat* come shal we try our valour? but ^d *Estne pax?* Is it Peace? ^{d 2. Sam. 20. 9.} and thus with a sword hid in the scabbard of peace, doth he strike him into the fift rib that he died; is this captain-like? no caitiffe-like. Go fetch the child that I may ^e *Worship* him, ^{e Mar. 2. 8.} saith *Herod*. *Herod* it seemes would become very deuout, but let not the *Wittemen* trust him, for then he will make them loose the title of *Wisemen*, yea, make *Babes* of the *Wisemen*, for *Herods* purpose is not ^f to *Worship*, but to worry. And ^{f Non seruire sed seruire,} thus the Churches *Aduersaries* loue to doe all in obscurity, ^{Raulins, ser 3. in Innocent.} their chiefe prop is subtilty; ^{g Egregiam vero laudem,} ^{g c.} Noble praise, high honour, no doubt: All men may see they are giuen to ignominious courses, which would do such things, as till they be effected, men should neither know nor see; they are all for surprisals, to take men on the suddaine, that men might be wrecked before warned, and they might be felt as *Aduersaries* before they be either *knowne*, or *seene*. From hence I might cast shame vpon the faces of our *Aduersaries*, for how may all the world take notice of them to be but base-spirited, whose chiefe engine is craft? it seemes they are ashamed of their God, which cannot be helped but by such priuie practises. But vpon this I will not stand, onely from ^{vse.} hence let me exhort you all to cleaue close to God, for if he watch not for vs, wee are like to fall into sudden dangers from such subtil enemies. Oh that the perils of the Na-

h Heb. 4 13.

tion should be so many, and the prouocations of the Nation so rife, that wee seeke not by reuerence, and obedience, to keepe Gods eye vpon vs, to search out the purposes, and to discerne the practises of the wicked against vs. ^h All things are naked before him, but many things are hid from vs. Therefore seeing wee cannot watch iusticiently for our selues, let vs get God to keepe vigils for vs; wee had neede to keepe him sure, or else we are not sure of safety. Our Aduersaries haue secret projects in hand, not bruited in our streets, nor hung vp vpon our City gates, but privily contriued, they would be vpon vs before wee should either know or see. *Our Aduersaries sayd, they shall neither know nor see.*

Till we come into the midst of them.

Deff.

e i Sueton.

k *Ministeres
promittunt ut
non peccemus, non
inimicorum la-
tera, sed faci-
em oculisque
gladius, ac telis
impeterent. In
his Pharsalian
warre against
Pompey, Plut.
l Plut.
Vse.*

Now let vs come to the high attempt: They are for the *Midst*. Till wee come into the *Midst* of them. From hence obserue that the ambition of the Aduersaries is at the *Grandes*, that not a few poore abiects might endure the smart of their power but the chiefeft liuers, that as ¹ *Caligula* would haue men so to be slaine that they might know themselves to dye, so these would bee Authors of such a misery, as it might be felt to be a misery, they would be in the midst to bee in the midst of mischief, that as ¹ *Julius Caesar* commanded his souldiers to fight at the eyes of his enemies, so these would fight at the *Eyes* of the Countrey, that these being strooke out, the rest of the body might not know how to guide it selfe; the cropping of ordinary hearbes in the Garden will not serue their turnes, no they are for striking off the heads of the tallest poppies in the Garden, as ¹ *Tarquinius* the proud was; Let *Nehemiah* heere and his chiefe followers bee laid hand on, and the spirits of the rest will soone faile; command the *Midst*, and *Master* of all. This serues to exhort Great men to bee great Promoters of religion, not to excell more in the fame of their descents, then in the seruour of their deuotions; not only to looke to be great Wonders in their Countrey, but great Beauties to the Church.

Church. For *Rich men, Newters ? Great men, Atheists ?* Am I in the bosomes of none ? The Country complains her ancient Gentry is decayed, the Church complains her religious Gentry is decayed; their Fore-fathers bowed their knees to God, and they to their Paramours; that means which the one spent in almsdeeds, and the maintenance of the Gospell, the other spend in pride, and riot. Are there none that in steed of being *Great Ornaments* to their Country are *Great Botches*, or *Great Burthens* to their Country ? their Greatnesse serving them to no other end, but either to bee a shelter for licentiousnesse, or a club to dash out the braines of pouerty with ? Some there are I know, that stand vpon their true termes of honour; that as their *Christian names* are set before their sir-names, so they preferre piety before gentry: And oh let all be thus addicted, and that euen for the very perill greatnesse stand in. For *Aduersaries* there are, and at whom are their aimes ? the Infimates ? no, the Potentates; the loftier the pedigree, the greater foment of their malice; at their high blood, are their high aims; whatsoeuer these simple soules may endure, yet the *gentle spark* is he whom they would quench, ^m which hath the race of famous *Beau-pierres* to illuster his stocke. ^m *Cui genus a proavis ingens.* The *Aduersaries* loue to ruffle the purples, to giue a Rent in scarlet, to twitch at the golden chaines, to enter in at the painted portals. Greatnesse is their eye-marke, they would bee in the *Midst*. Our *Aduersaries* said, *they shall neither know, nor see till wee come into the Midst of them.*

And slay them.

Now let vs come to the mercilesse designe, *And slay them.* ^{Do. 3.} From whence obserue that nothing, but *Bloodshed* can truly satisfie the *Aduersaries* of the Church; they come not to make sport, but spoyle, not to fray, but to *Slay*; not to marke out enemies, but to massacre them; not to plead the right of a quarrell, but to subdue, subuert; they bring ⁿ *Weapons of* ⁿ *Iacula mortis* ^{Ps. 7.} *death* along with them, they are men thoroughly armed. Did yee neuer see the mouth of enuy open ? Heare what dread-

Diglutiamus
eos. pl 124.
p *Disperdamus*
eos de gente,
pl 83.
g *Exinanite,*
exinanite, Pl.

† *Ἀποκταίνω*
Rev 9. 11.

Oh quam nobis
le fallum.
Plut.
† *Ut expiranti-*
um facies vi-
deret. Suet.

Vse.

u *Notum feri-*
tate Lycan.

* *Demus dicit*
Homicida est,
‡ *tu ad illum*
tantum ad
medicum cur-
ria? Chry.
orat. 5. in Iu-
dæos.

full menaces she sends forth; ° *Let vs swallow them vp quick;*
p *Let vs scatter them from being a Nation,* q *Downe with them,*
Downe with them euen to the ground. Haue not the *Aduersa-*
ries, thinke yee, wide throats that can swallow vp men
quicke? Doe they not carry a whirle wind in their lips,
that can scatter men from being a Nation? are they not pernicious
Artifans, yea some of Sathans dismantlers (who is
called the † *Destroyer*) that neuer cease till they come to the
ground-worke? yet this is the mercilesse rage of the
Churches *Aduerlaries,* *Desolation,* *Destruction* is that they
aime at; their swords they thinke neuer shine bright, till
they glitter with the blood of the Saints; they are not
worthy they suppose to bee counted *Aduersaries,* vntill
they can sacrifice to their *Dagon* a fat burnt offering of
Professors corpses. Howling is their melody, firing of Ci-
ties, breaking of Scepters, casting downe Thrones, dying
the stones of the streets in crimson is their pleasurable ob-
ject; that as *Sylla* filled a poole of blood, and then set his
hands by his sides, and cryed out, *Oh what a noble act haue*
I done; and as *Claudius* killed men only that hee might see
how fine a thing it was for men † to breath out the last
gaspe; So these exercise all sort of barbarous sauagenesse,
and count it but their recreation. the perfection of their Re-
ligion; they meditate vpon *Slaying.* This serues to shew
vs what kindnesse wee are to expect from our *Aduersaries,*
what but bloodshed? I know not whether thy life bee
deere vnto thee, but sure I am this is that they deere-
ly thirst for. u The enemy of profession is knowen well e-
nough in his cruelty, *Christendome* hath his dolesfull pic-
tures hanging vp in euery corner. There are some happily
that care not if the *Aduersaries* were now in the *Mist* of
vs, for begin they not to palliate their dealings, to collaud
their courses? yea euen to censure them, that thinke hardly
of them? Oh what are such but *Sicophants,* assentatory
spirits? they extoll *Crocodiles,* magnifie *Vipers;* * Does
God tell vs they are murderers, and shall we hold them as
Phisicians? hath God marked them out as *Aduersaries,* and
shall

shall wee esteeme them men of mercy? no I say God keepe vs out of their furies, or els sure I am we haue seene our best dayes, so soon as they preuaile our Kingdome euen giues vp the Ghost; a truculent, sanguinary people are they, giuen to slaughter; as heere, *Our Aduersaries said, they shall neither know nor see, till wee come into the Midst of them, and slay them.*

And cause the Worke to cease.

Now let vs come to the rancour against Religion. *And cause the Worke to cease.* As if they should say this Citie they count the holy Citie; this they are now fortifying that they might sacrifice, worship; well this we will hinder, this frustrate, *And cause the Worke to cease.* From whence observe, that the free exercise of Religion is an excruciation, a prime grievance to the *Aduersaries*. For let that bee suppressed, and then they are quiet, but let that haue any liberty, and then their hearts gnaw them, their gallis flow ouer, and they are ready to fall out into any outrages; ^x *Yee shall bee hated of all men for my names sake.* ^x Mat. 10. 22.
^y *Christ alone is the cause of all hatred, and persecution.* As ^y *Christianus solus causa omnis odii et persecutionis.* ^z *Mucianus.* ^z *Bonus vir C. Sennus malus tantum quod Christianus,* Tertul. Apol. adv. Gent.
 are men they can bee at peace with them, but as they are Christians they detest them. *Caius Sennus* (said the Heathens once) *is a good man, euill onely because a Christian:* So ^a *Rev 12.1.* ^b *Plin.*
 that if men weare the open cognisance of Christianity, if there bee a cleere brow of profession seene, it is enough to set all the world in a tumult against them; as sore eyes cannot endure the brightnesse of the Sunne, so superstition cannot endure the light of the truth. If the *Woman* be clothed with the *Sunne*, and haue the *Moone* vnder her feet, and a crowne of twelue stars vpon her head, let her looke to her selfe, it will not be long before the great red *Dragon* will lift vp his seuen heads, and ten hornes, and persecute her into the wilderness; ^b as the noyse of timbrels make *Tigers* run mad, so the melodious sound of profession make the maligners of the Church to rage; they cannot cease, till the *Work cease*. This teaches vs how highly we ought to esteem

*Non est res
parua quam sic
insecantur
hostes. Bern. ser.
31.*

d Mat. 6. 21.

of religion; that is most pretious that is most maliced, ^e *cannot bee no small matter, that the enemies are so offended with.* Our aduertaries spleene may teach vs the excellency of our Religion; they most enuy it, therefore wee ought most to prize it; Religion aboue birth, aboue goods, aboue life. Oh that thou shouldst valew any thing, and vilifie Religion! no, ^d *Where the treasure is, there let the heart bee also:* bee not recklesse, or remisse wherby the deuotions of it be slacke, or the purity of it corrupted; contemne all things about thee, rather then Religion. That ought most to rejoyce thee, because it most teenes the *Aduersaries*; it is the grand incentiue of their distast, the vpsnot of their malice; the hindring of the *Worke* they aime at more, then at the slaughter of the persons. For our *Aduersaries* said, they shall neither know, nor see, till wee come into the midst of them, and slay them, and canse the *Worke* to cease.

Thus haue I told you a story out of *Indah*, and is it not the viue Image of our owne Country? were they in danger, and were not wee at an exigent? What was this but the most fatall, extiaill day that euer was appointed for our Nation? It should haue beene *Englands* autumne, *Romes* springtide; *Englands* Vespers, *Romes* Mattens; *Englands* Exequies, *Romes* Festiual: They began to cry out wigh them in the Tragedy, ^e *Rome* thy joyfull day is at hand, once let vs sing *high Masse*, and make a fat sacrifice of the Protestants. They had a long time cursed vs at *Rome*, and they saw wee waxed neuer the leaner; they told the world in their Councils, and Controuerfies that we were *Hereticke*, and they saw their word would not be taken, for we shewed Christendome the true *Hereticke* in the *Conclauis*; these courfests they saw would take no place, therefore they would fall to other practises; the penne they saw could doe no good, therefore they would try what policy could doe; ay, ^f *This, this is the onely medicine for our griened minds.* Conspiracy is the Popes onely weapon, treason the last refuge of *Rome*: They had oftentryed what their Gun-powder would doe about ground, and they euer found it flashed backe in their

^e *Thebis lata
dies adest, Arau
rangite suppli
ces, pingues ca
dite victimas.
Senec.*

^f *Hoc, hoc mi
nistro noster v
satur dolor.
Senec.*

their faces; the blisters were still to bee seene in *Spaines* cheekes, therefore they will try what their *Gun-powder* will doe vnder ground; their *Saint Peter* falls to *Salt-peeter*, a *Cracke* with that they thinke should make the heart strings of the *Land* to breake, and of the world to tremble; they had spent so much *Gun-powder* vpon vs before that their *Indies* were almost wasted, well they will now be at lesse charge, 36 barrells shall worke the feate; what, *England* that was held before even impregnable, now to be conquered with 36 barrells of *Gunpowder*? Yes, if a place convenient can be but found out; and may wee not let these men alone to chuse their advantages? Well, what shall the project be, to winne *Dover Castle*? no, that had too tough walls for such scant provision; what then, to be Masters of the *Tower*? no, there were too many roaring Watchmen vpon the walls to drive them from that attempt; what then, to destroy the *Vniuersities*? no, that they knew would have stood them in small stead, learning now so abounding, that they should have found an *Vniuersity* all over the Kingdom; what then, to blow vp *Tiburne*? that indeede they spighted much, because it had quartered many of their Traytors; yet they considered, that that pluckt downe, there was more *Timber* to have been gotten in *England*; what then, to batter downe the *Princes Pallace*? that indeede had beene something, yet there they should have wanted some of their *Adversaries*: the project therefore in conclusion was for the *Parliament*; if wee know not where the strength of our *Land* lay, our *Adversaries* can shew vs; where but in the *Parliament*? and not in this openly to assault, but secretly to blow vp; a *Parliament* was gathered together, and *Rome* would have dismissed it with a stratagem; an abrupt manner of breaking vp, they would have dissolved it with *Gunpowder*; broken vp, blowne vp; *England* gave the summons, and *Rome* would have given the writ of departure. Could this plot have beene so layd, that it might have come from above, a man would have thought it had beene *Heavens-blow*, the stroke of *God*; but the *Papists* have

no power above, all their strength lies beneath, it had come but from Hell, it had beene but the veny of the *Devill*. The *Papists* say they wouldaine bring vs to Heaven, but then the force of their courtelie lies in pulling of vs vp thither with Gunpowder; as for all their Engines of Doctrines, they doe but push downe, strike to heli. I have read that in *Rome* there was once *via sacra* a Holy way, shall I thinke that stul remaining? no, I rather beleeeve there is *Via sanguinea*, a bloody way. They say their Images have sweat blood, and that they have found blood in the *Sacrament*, let them talke of those miracles as long as they will, so long as they worke not this miracle to make a Kingdome sweat blood. But this they would doe, yea this they had done, if God had not wrought a Miracle, to make *Tiburne* sweat blood in stead of the Parliament; weelay at the point of death, and the *Papists* were comming with this plot as *extream unction* to send vs out of the world with; For, for the State to have received the stab, and Religion the stifle, was as this day determined, decreed. *Our Adversaries had said they shall neither know nor see till we come into the midst of them, and slay them, and cause the Worke to cease.* Give me leave to runne short descant vpon my Text, and to fit every parcell according to the present occasion.

Our.

Were wee not at this time gathered together into companies? was there not the face of a *Holy Congregation*, a *Church* visible amongst vs? Yes, *Babylons* yoaake not long before had beene vpon our neckes, since the dayes of *Queene Mary* the grasse was scarce growne, where their flames had beene; they needed then no barrels of *Gunpowder*, their pitch-barrels and faggots served the turne; yet I say at this time our captivity was ended, and our *Church* come to a most fulged estate; for by the comming of that famous *Queene Elizabeth* to her *Throne*; *Elizabeth* indeede, the oath of God, or the fulnesse of God, sworne to his cause, replenished with his heavenly endowments; shee, who

who was as a polished corner in Gods Temple, as a golden
 pot of *Mannah* in his Sanctuary, the *Orient* pearle of the
Christian world, yea the *Bright* starre of the *Earth* in her
 dayes. Oh whom should I recount thee to be, as incompa- *Oh quam te*
 rable, as invincible; not greater in the conquest of her ene- *memorem!*
 mies, then the peerelesse of her vertues; the *Queene* of
England by her title, of the world by her desert; & *Who be- g* Heb. 11.
ing da dy: & speaketh; whose memory is written in the hearts
 of her subjects, the best Chronicle; a virgin, and yet the
 G andame of Honour; a Woman, and yet a^h *Terror* of h *Terror*
Ter-magaunts; which paid her foule iers with the gold of *Achivm.*
India, and made *Cadiz* the tiring-roome of her Captiues;
 which turned an invincible *Armado* into a Sea-bonfire, and
 made 88 like a *Clim. & rical* yearre to the state of Spaine;
 which in her dayes for her Princely deportment, seemed
 the Master peeco of Royall perfections, and for her manifold
 preservations, the *Miracle* of Gods providence; whose
 government was throughout glorious, not like the Reignes
 o' some Princes that wee read of in other Histories, whose
 governments have proved to their subject, like the seasons
 of the yearre, a cheerefull spring at first, a comfortable Sum-
 mer afterwards, but at last a carefull leaf-fall, and a nip-
 ping Winter; or like *Nebuchadnezzars* Image, the hea^l *i* Dan. 3.
 of gold, the breast of silver, but downewards nothing but
 brasse, iron, and clay; as *Nero* who for^k *five* yearres was n- *k* *Ad quin-*
 table in his government, and *Caligula* of whom *Suetonius* *quennium.*
 thus reports, *Hitherto I have written, as of a Prince, but after-* *Su t.*
wards I must write as of a Monster; But as for her, the *Ha Genes*
 scer fell out of her hands with honour, her last yeares bein- *quasi de Prin-*
 as famous as her first, her people blessing their selves that *cipe, reliqua*
 they dyed before her, because they left so vertuous a Prince *vi de monstro*
 behind them, as it was said of the Subjects in the dayes of *narranda sunt.*
Augustine; which lived with more Majesty, and dyed
 with more teares then any of her Predecessors in a thou-
 sand yeares before her; which deserved a tombe of gold
 at her dearth, as *Constantine* the Great had; and to have had
 Statues set vp in her honour in every house, as *Marcell*
Aurelius

*m Gaudet v.
nisi quisque
Angelorum
tantum enim
tangere. Chry.
hom. 15. de
diuit. & pau-
pere.*

*n Vas sangui-
nis decreta
mala emenda-
vis. Platina
o Iudg. 5. 7.*

Aurelius had after his departure; whose Sepulcher, (and ah that I should speake off her Sepulcher) is the monument of euermlasting renoune, more to bee regarded with all due respect, then any of the Paynims vrnes, or the Popish shrines; whose name is the joy of our hearts, the Triumph of our tongues; which can scarce to this day bee pronounced without panting breasts, and dropping eyes; whose body is gone to sleepe in a bed of safe repose, whose soule is in the Chauntry of Heaven, for *m Every one of the Angels desired to catch, to carry such a burthen to God.* Shee I say, for *Faminto generi tribuuntur.* All these blessings of the Church are to bee attributed to her, as the happy restorer of them; *Ille Ecclesie scintilla,* shee, the bright Sparke of the Church warmed vs, when wee were almost frozen to death in that brumall season of Popery, and like a good Surgeon stanchd our dropping veins, when they were almost left empty of blood; shee brake the yoke of *Egyptian* bondage, led vs through the red Sea of prepared dangers, seated vs in the land of promise, fed vs with the honey and milke of Evangelicall truth, brought home the Arke of God with Triumph, and set our Church like a Citie vpon a hill; as *Aniasinutha*, that renowned Queene, who followed *Theodoricus* that vessill of blood, *mended* all the cruell decrees; So this renowned Priu cessie remoued all the sharpe statutes, and the shadow of her Throne proued a shadow of refreshing to the Professours of Religion. *o Surrexi ego Deborah, Surrexi ego mater in Israele;* I *Deborah* arose, I arose a mother in *Israel.* A step-mother wee seemed to haue before, a naturall mother now; fourtie fower yeares nourcing vp her subjects with the breasts of sincere profession: And her successour prouing a successour of her faith, as well as her Throne: King *James* memorable for his wisdom, and graces, confirmed this happinesse vnto vs; in so much that Paradice seemed not fuller of pleasant fruits, then wee of faithfull Protestants: not a scattered flock were we at this time, but a fold well filled, wee were in our multitudes. *Our*

Adversaries

Adversaries.

Next Adversaries. And who are Adversaries to vs, if not *Romes* Squint-eyed brood; they are Papists, wee Protestants, and as the saying was of old, ^P Dost looke that *Quintilian* should be loued? *Quintilian* that was the Oratour against the vices of the times; so dost looke that any Protestant, that hath laid open the nakednesse of the whore of *Babylon* should be tendered by her Followers? no as *Fabritius* enuied all that *Marcus Aurelius* did: so we must looke for nothing but the spirit of contradiction, and contention in all our passages. ¶ *Gaius* the *Arrian* because *S. Chrysostome* had stopped his mouth, burst out into tyranny: So because we haue gagged the obstreperous throate of Romanists, that they cannot so risly, or succesfully belch out their Doctrine of Devils amongst vs, they swell with malice against vs; yea they haue sacrificed in hatred against our cause, as it is reported of *Caligula*, that he sacrificed to Envy: Marke *Rome*, and see if it be an auspicious planet to our Church, no it lookes with malignant aspects; I will looke for honey in the nests of Dragons, as soone as for affection in the followers of *Antichrist*; their Vatican is the Councell-chamber of mischief to vs, the Popes keyes are but picklockes to our state; It was neuer well with Christian states, since Popes came to weare Triple Crownes; what hath hee to doe with Crownes? the *Phrygian* Miter that *Syluester* 1. wore vpon the cold Mountaine of *Soracte*, would become him well enough; when Popes come to weare Triple Crownes, then oh yee Christian Princes your Crownes shake on your heads; but why a Triple Crowne? a Triple jest; that his Followers might thinke they could want no meanes vnder such a Diadem'd head? or wherefore else? where is hee King? of *Pasquins* poste, the Lady *Ioanes porphyry* Chayre? and the Curtifans stewes, where like a Prince hee takes tribute? I know no other Kingdomes he hath, vnlesse I would credit some Iesuits, who say hee is King of Heauen, Earth, and Purgatory; as

*P expellat
vs Quintilian
num ametur.*

¶ *Gaius Ari.
anmi quod os
suum obtura-
uerat Chry-
sostomus, capis
tyrannidem
exercere. E-
ralim in vita
Chryf.*

¶ *Pias.*

*Constantines
donation pro-
uced to be ridi-
culous.*

for Heauen indeed (though *Rome* boast of many miracles) yet I neuer read, nor heard, that God sent him downe a Crowne from heauen; for Earth strange it is that Christ (whole Vicar the Pope pretends to be) neuer wore crowne but that which was put vpon him in Icorne, a Crowne of Thornes, and yet that the Pope must haue his browes filled: as for Purgatory indeed, that is a *Newfoundland*, and if the world were well rid of Popes, it were no matter if there hee wore a Crowne. But in the meane time till this doubt bee resolved, by what right the Pope c. mes by his Triple Crowne, I am sure of the ruth that hath followed vpon it: triple woe is threatned to all them, that will not yeeld obedience to the Triple Crowne: wee like not of his pride, then the proud man waxes reuish, and tetricall to all them that will not approue of him: The Church of *Rome* is the Fiend, and Fury to haunt the Gospel; the Protestants Little-ease: I know not whether all amongst vs will count these *Aduersaries*, but sure I am that they are they that once chayned vs vp in the botome of their loathsome prisons, and burnt our bodies to ashes, they left vs no other visibillity of our Church but Martyrdome, nor no other monuments of our Religion, but such as were fetched from their flaming stakes, they suppressed our writings, depriued vs of our liues, and suffered none but their owne tworne Scribes to be pen-men of Histories, and then, askt vs where was our Church before Luther: Are these friends courtesies? I know not, let brainicke lympharicke, bewitched, besotted persons led away with an assentatory, or an abderitious spirit conceit them to bee Friends, but sure I am when time was they were such deere Friends as made vse of their time, and vse of our blood: therefore for my part I see the enemies eye in their heads, the gall of Aspes in their bowels, *Aduersaries* they are: *Our*, and *Our Aduersaries*.

Sayd.

Next, Sayd. And oh that it should be sayd, that *Rome* should not see, to any thing! what the intrepid men of the gath

¶ Geniu' Euangelii,
Calvin.
ad Regem
Gallia.

earth, and not hardy to any enterprife? They scotchar a
 mischief? and be faint-hearted in any pestilent pernicious
 deuise? Let them serue no longer vnder *Antichrist*, who is
 sayd, to be a man of an impudent countenance, as if he could
 blush for nothing; their Master can infuse courage into ^{Impudens} ^{facie}
 them, they shall merit by it; and when he that sits in the
 chayre, will thus authorise, countenance sinne, and lay down
 hire aforehand, euen to put them into his *Rubricke*, to re-
 cord them in his Kalender for Saints (the highest prefer-
 ment these men looke for) what villany will not our *Ad-
 uersaries* vndertake. ^u *Scipio* sayd, that if he bade his foul-
 diers throw downe themselues from the toppe of a rocke,
 they would not refuse it: So these men will throw downe
 themselues into the bottome of hell at the *Popes* command.
 Here was an action odious, horrible enough, yet was it not
 sayd? Yes, they had bound themselues vnto it by oath; and
 taken Sacrament vpon it; *Romes* oathes! *Romes* Sacraments!
 oathes, the spring-heads of conspiracy; Sacraments, the
 broad scales of treason: Now then beeing thus mortified
 in mischief, what can ye looke for, but pertinacy in the
 worke. *Excordes*? no, *Effrontes*; heartlesse? no browlesse
 in it; seruid and vigorous, that it might have beene dis-
 patched, two yceres space could not rebate their edge,
 nor make their hearts relent from this horrid enterprife,
 with ioynt consent, and vnchangeable purpose, doe they
 settle themselues to it: when *Faux* was apprehended, and
 examined, whether it touched not his conscience to bee the
 Actor of such a wretched intendment, hee answered like a
 man steeped in *Roomes Lees*, that it repented him of no-
 thing, but that it was not executed; so that this was not
 some floating conceit, or twimmering resolution, but as so-
 lemnly concluded and obstinately vowed vnto, as euer was
 any thing; it was decreed, it was sayd, Our *Aduersa-
 ries* sayd.

They shall neither know nor see.

Next, *They shall neither know nor see.* This is the
 point of cunning, and doubt not of that to be there, when
Rome.

Rome is the *Schoole-mistriffe* of subtilty, the very *Accademy* of hellish pollicy; where Iesuits are tutors, the Pupils cannot but bee subdolous; If ye would have a snare to bee layd, send for these crafts-masters; they are the expert cunning Artizans of the world, versed, exercised in all vertute, fraudulent courses. Would ye haue a taste of their subtilty? there needes no more to relish your palates, then the remembrance of this dayes intention. I haue read of many craftie plots, as of * *Simson* and *Leui*, that set vpon the *Sichemites*, whilst they were soie of their circumcising, of * *Adramalech*, and *Sharezer* that slew *Senacherib* when he was worshipping in the Temple of *Nisroch*, of * *Chafu Beg*, who flying vnto *Hadrianople*, like a discontented fugitive and hauing gotten some authority in the Citie, on the suddaine set vpon the warders at the gates, and hauing slaine them, let in his ambushment not farre off, and so betrayed it into the hands of the *Turkes*, of * *Terhates Bassa*, who feyning himselfe to be at the point of death, sent for *Alu-Beg*, and his foure tonnes, with pretence, that if he should die, he would commend his gouernement into his hands, till *Solyman* his Master should otherwise dispose of it, and so with this wily devise, hauing drawne them to him presently put them all to death, of * those desperate wretches in the dayes of *Iustinian*, that went with sharpe weapons secretly vnder their garments, and stabbed men to death, no men knew which way. But of all subtille deuises, this carries the superiority. For consider the passages in it: To the Priest it is disclosed vnder scale of confession, so that he must not reueale it. Next, the Actors had sworne, that neither directly, nor indirectly, by word, nor circumstance they would discouer it, so that they had made sure worke at home, Confessors, and complices are bound to secrecy, like *Angeron* the goddesse of silence, that the Poets speake of, which holdes her finger vpon her lippes, with a tablet vpon her breast, and this inscription vpon it, *Heare, see, and say nothing*, *Papirius* was not more ready to cut his tongue out of his mouth, because he should haue beene forced to confesse

* Gen. 34.

x 2. Kings 19
y Knolles.

z Knolles.

a The watch-
word being
Nix, in which
were thirty
thousand slain
at Constan-
tinople.
Procop. et
Euagr.

confesse histreason, then these would haue beene ready to haue beene discerpted, eviscerated, to haue had limbe torne from limbe, rather then they would haue had any thing brought to light. Consider further.

First, the place wher they wrought vnder the ground. They are not for a roome, where the light of the sun (that bright and broad eye of the World) could haue discerned them; neither where men with their two sparkling planets in their heads, could ordinarily view them; no, they lurk in their thimish corners, they are for a caue, a duncō a vault, a close celler: who could there haue spied out any thing, but he that needed neither eye to search, or to haue window to be opened, or vault doore to be vnlocked, to whom darkenes and light were both alike? but for men they were iure enough.

The time when they wrought, in the night; Night is that which wicked men take vp for a mist to their actions, a mantle to their wretchednesse. ^b Faults haue then gotten their couerts, and men may sinne by a kind of priuiledge. This was the opportunitie they tooke, when honest men were at their rest, then they were watching, and sweating, to conuey in their engines of horror.

The materialls whereupon they wrought, which were chiefly gun-powder. Against an earth-quake (saith *Petrarch*) there is no hiding, nor shifting; so say I for Gun-powder. The blatt is inevitable, for all them within the compasse, it is a quicke dispatcher; In a plague, a man may escape, in a battell a man may come foorth aliue, against poisons, a man may haue Antidotes, but from Gun-powder what muniment, or preleruatiue? no, it is the strongest arrow in deaths quiuier.

The colour they set vpon the worke, it was to lay in winter provision. Were not these men (thinke you) much to bee commended that could prouide so well against a hard Winter? and was not that Master thinke you very happy that had such a faithfull seruant as *Faux*, to lay vp in store for him? but the Master should neuer haue made vse of this prouision for himselfe, neuer haue warmed himselfe

E

with

1

2

3

*b Noſte latens
menda viſſaq;
ignuſcitur om-
ni. Ouid.*

*c Contra terra
motum nulla
latebra, nulla
fuga. Petr. 91.
Dial.*

4

with the billet, nor haue had so much as a draught out of the 36. barrels, the Master herein me thinks was a strange kind of prodigall; oh but it was for friends, it was for a Parliamentary breakfast, and Papists care not to bestow much vpon such a courtesie for vs; there were Lawes to be made, and they would haue them to be proclaimed, *Cum sonitu*, with noise: indeed it had bene the lowdest trumpet that euer the earth heard, or shall heare, except the trumpet vpon mount *Sinab*, and the last trumpe; Heere are Popish proclamations of Lawes,^d they would fill all the sky with a lamentable roaring.

*d Mugitula-
menta. s. s. om-
nia complerent
Greg. Naz. in
Mon.*

Well, the deuile was so great, that they began to send forth their Prophecies to their friends, *That the memory of novelties should perishe with a cracke, and in a moment should their bones be crushed*; yea, they thought a man might haue seene any thing in the *Aegyptian* darknesse, as soone as haue had any thing in this enterprise discovered; in so much that when it was revealed, *Faux* (that *Cerberi Faux*, if it may belawfull to vse the word, that jawe of *Cerberus*) vttered this blasphemous censure, that not God but the *Deuill* had discovered it. Now lay all these things together, and consider with your selves whether mans eare ever heard, or mans heart can conceive a more secret plot; no, our *Adversaries* were close enough, like *Basilisks*, they would haue kill'd before they had bene seene. Our *Adversaries* said, *they shall neither know, nor see.*

Till we come into the midst of them.

Next, *Till we come into the midst of them.* And were not our *Adversaries* as mees as haughty? were they not for the *Midst*? the height of authority? the heart of command? Yes, *Rome* would be felt in her stroke. They care not for some eminent man, or some chiefe familie, but for the Nation; a Nationall Stratagem, our Kingdome must haue perished from her highest topp. Twelue men were about to bring into bondage, a whole Kingdome with one stroke, yea, with one blow to make a generall thrall; the *Papists* strike

*a Rust alio d
culminis Tr. id.*

strike home. They would put out all the lights of the Land at a blast, what a darke house had there beene? *Rome* hath a strange kind of extinguisher. They would batter downe all the bulwarkes of the Kingdome at one Cannon-shot: *Mahomet* the Great, *Solyman* the Magnificent, nor any of the mighty martiall spirits in the World, euer had such artillery. The King in his Throne should haue bene blowne vp, the Queene his consort in wedlocke, should haue bene his consort in woe, the Prince at their knees, should haue bene heyre apparant to nothing but their misery, not a Noble-man should haue bene left, nor a Prelate to gouerne the Church, nor a Iudge to defend the Lawes, an hundred of Knights, and Burgessees, should haue bene fetcht away with the impetuous gulf of that whirle-wind. How neere soeuer the *Papists* might haue bene vnto vs at other times, I thinke thete had bene in our bosomes, In the Midst. Our Aduersaries sayd, they shall neither know nor see, till we come into the midst of them.

And slay them.

Next, *And slay them.* And what but *Slaughter* can be expected from *Rome*, when the bloody bourre. sies of the World, haue there their seled mansions? For there to kill men, to destroy states, *is a skill, an art, a custome.* *Alexander* sayd, he bred vp his foure tonnes, like *Lyons whelpes*, to the destruction of the *Romane Empire*: So these like the wilde beasts breed, are bred vp to teare in pieces the bowels of Christian states. *Hell* rule ouer you, was it sayd in the dayes of *Nero*. So hell is not greedier to deuoure soules, then *Rome* bodies, Common-wealthes. *Caligula* after a slaughter, lickt off the blood of the edge of his sword, as it had bene a Cordial, and indeed to *Caligula* it might be; So these murder, and delight in murdering. The Church of *Rome* was wont to be built vp by preaching, and disputations, yea, Martyrdomes, but now to exalt their Hierarchy, they haue found out a more ready, and feare course, by poysons, pistols, poyards, massacres; *Romes* conuictors,

f Peritia est, ars est, usus est. Cyprian.

h Tanquam Leonis catula in perniciem Romani Imperii. Plot. ducit pedes. Sueton.

...animus meo
minisse horret.

i Lam. 4.

the Iesuits lively doctrine, or deadly; their operative sermons, or rather occifory; they are waxen peremptory indeed, (ye know the signification of the word, or if ye doe not, there needes no Comment to explaine it, but their practise) they fetch blood at pleasure, by their new kind of preaching, they are the onely *Pulpit-men* in the World, that strike to the heart; they can equivocate a State to death, a lethall deuise. Well, whether this worke had bin a pastime, yea or no, judge yee; Gunpowder makes mad pastime, a pastime it might haue bene to them, but a perishing it had bene to vs. What one lining soule had there remained of that Honourable Assembly gathered together? it had bene the great Funerall of the meeting; in a day, in an houre, a minute, neuer so many *Worthies* of our Land (since the Land had a name) had breathed out together their last gaspe. And for the miseries intended to the Land in generall, the heart may tremble, and the cheekes looke pale at the thought of them, they are incredible, they had bene vsufferable; mee thinkes I see how this whole Land had bene turned into a Charnel-hou'e, where there should haue bene nothing but dead mens corpses, and bones to bee found; a shambles in euery Citty, a slaughter-house in euery Country, that as *Asia* was called once the *Grave* of *Rome*, for their many Nobles that had bene there slaine, and buried in the time of those warres, so England had bin but the Churchyard of the Protestants, yea, and that which any sober Papist that is not drunken with the Iesuits giddy wine, may tremble at, they had bin mercilesse to men of their owne profession; *The Dragons will draw out their breasts to their young ones*; but these cared not for the crushing of them. For it was the gracious resolution of *Faber Garnet* (who was their provincially then in England) that it was no sinne to destroy the innocent with the nocent, the deuill himselfe neuer vttered such a doctrine, hee would not destroy them of his owne Kingdome; *Belzebub* therefore may loose his place, and *Garnet* become hells *superintendent*. The simple Lay-Papists from hence may see how

how the letinits vphold a Religion onely to suck meanes out of their coffers, for as for their liues they care not; no, as it was said of *Caligula* that he slew ^k *Senatours*, and his owne kinsmen, to they which were of the blood or their owne profession had smarted with the rest. Yea had they by this plot brought in some forraine power here to rule, I wonder what respect English Papists should haue found at their hands; As it was in vaine for *Galba* to cry out ¹ what ayle I yee oh my Fellow-Soldiers? I am yours, and yee are mine; So in vaine had it beene for them to say, what meane yee our Fellow-professours? wee are limmes of the Church of *Rome*, and so are yee; no they would haue put no distinction betwixt one and other, as ^m Duke *D'Alma* said once, his sword knew no difference betwixt the throat of a Papist, and a Protestant. A slaughter indeed not to bee paraleld; I read of many, of *Herod* that slew his owne sonne, of *Dioclesian* that killed *Aper* his father in law, of *Solyman* that wretch that slew his owne Father; of *Periander* that kild his wife, of *Bessus* that slue his owne Master *Darius*, of *Pyrrhus*, that slew his trusty seruant and Secretary. But here, Father, sonne, husband, wife, master, seruant, secretary, the state had gone to it; *Romes-slaughter*, a *State-slaughter*; yea and not onely vs whom they counted Heretickes, but the Darlings of their owne bosome brought to perdition; So that of their slaying wee need not doubt. No, *Our Adversaries* said, they shall neither know nor see till wee come into the midst of them, and slay them.

^k *Senatores & cognatos*, Suet.

¹ *Quid agitis commilitones? ego vester sum, & vos mei*, Sueton.

^m Hist. of the Neth.

And cause the worke to cease.

Next, *And cause the worke to cease*. And had not this gone with it? had not Religion beene driven into banishment? had not our golden *Candlesticke* beene throwne downe? had not our pillar of truth beene raised? had not the wide dore of the Gospell amongst vs beene lockt vp? had not the songs of the Temple ceased? yes, your feete must haue trode no more vpon the pavements of these *Sanctuaries*, nor your eares heard any longer the sweet charmes

charmes of salvation, this worke ha^e ceased ; And a goodly worke no doubt had come in the stead ; wee should haue had Masses againe, the Masses of ignorance and indeuotion, for what manner of supplications are those that are in an vnknowne tongue ? the Priest may conjure then if he will, for if he doe but conclude *Per Iesum Christum Dominum nostrum*, he shall haue the peoples *Amen* ; Masses, therefore mockeries, Masses, Masking, yea fitter for a Maske then for Church seruice : And wee should haue had Traditions, the third Testament of Christ Iesus, the Lip-oracle that God would neuer suffer to come to writing, an inspiration fortooth, and yet not to haue an inspection ; And we should haue had the Breden-God, Tranfustanation, translation ; for Christ deliuered *Bread* and *Wine*, and now it is translated into a God : *Romestra* stated Sacrament, a God they haue made it, though God know but a bredden God : For strange it is, that Christ Iesus would leaue his supernall mansion now to dwell in boxes, and pixes, and water-cakes ; and that hee which hath incorruptible glory would now come, and roost vnder elements, that are apt to foist, and mould, and bee poisoned, and eaten of vermine ; a Breden god indeed, that suffer such deperitions ; And wee should haue had *Inuocation* of Saints ; Inuocation of Saints ? what is it but indignity to Saints ? For doe the Saints in heauen thinke God so merciesse now, that hee must be mediated to by them to shew mercy ? doe these men thinke Christ not a sufficient Mediatour, for why else doe they fly to others ? or doe they thinke these as sufficient as Christ, for else how dare they call vpon them ? How shall they call vpon them in whom they haue not beleued ? besides it would doe a man good to thinke of their Inuocation of Saints, when *Longesse* that thrust the speare into the sides of Christ, and *St. Chappelet* a notorious vsurer and cheater, and many others that were monsters both in life and death, are put into the number of *Saints*. Besides we should haue had *Holy water*, saue water I should haue said ; for why *Holy water* ? because it can driue away Deuils ? strange it is, that

Rom. 70.

that those Devils, that can scarce bee driuen away by all kind of watchfulness, prayers, teares, vower, that they should bee driuen away with the sprinkling of a few drops of *Holy Water*; *Rome* hath an excellent fountaine: what should I speake of their Indulgences, Purgatory, Crucifixes, and the like? yet this was the Dagon they fought for, to aduance superstition againe, to bring in their *Worke*, and to cause our *Worke* to cease. Our *Adversaries* said, they shall neither know nor see till wee come into the mist of them, and slay them, and cause the *Worke* to cease.

Thus beloued at last haue I shewne you the swart face of this detestable treason, the *Monster* of all cunning inuentions, and cruell conspiracies: yea what mouth of hell euer vomited out such a mischiefe? What now remains? but that wee should first.

Commemorate: And our best commemoration is to make application to God; to acknowledge, admire, magnifie this worke. For whom should wee magnifie if not God? And for what should wee magnifie God if not for this?

First whom should wee magnifie if not God? This great deliuerance was ^o in the knees of God, is the Poets phraie is. *In the knees of God*, and not in the braines of men; *In the knees of God*, and not in the armes of men. For it was neither our fore-sight, nor force that could haue deliuered vs; 1. not our fore-sight, for all the State-policy in the world could not haue helped vs. 2. Not our force, for all our bands of armed souldiers could not haue rescued vs, as that King prudently and piously confessed; if the Lord had not put into the heart of that noble Lord *Mount-eagle* to communicate the Letter, and into the heart of the King to interpret the abstruse intricate meaning of the Letter, contrary to all Grammatical sense, it had beene impossible for vs to haue beene deliuered; therefore 9 *All men shall see, and say, this is the Lords doing, for they shall perceiue that it is* 9 *Psal. 64. 9.*

his worke; therefore *Non nobis Domine, non nobis, Not vnto vs (oh Lord) not vnto vs; not vnto our Wisedome, or valour; Sed nominis tui, Vnto thy name, thy might and mercy let all*

the

*Qye inferna
tantum scelus
immuerant,
Amb.*

I.

I,

*o ταυτα διωγ
εν γυναικι και
του. Homer.
Odyss.*

*1. Eurymachus
ad Telemachum.*

*P K James in
his speech to
the Parliam-
ment.*

the praise be given. And praise let it be.

2 For, for what wil we magnifie God if not for this? *Who.*
1 Quisquis non soever doth not see this to be Gods work, is blind, who soever seeth
videt cæcum est, is, and doth not magnifie him for it, is vnthankfull. Oh that
quisquis videt
Non laudat,
in gratum est.
 Aug lib. 1. de
 civit Dei c. 1.

(*Palilia.* Suet.

decree of Senate) was called *The Day wheresu Rome was new
 built*: So we may call this day as the day wherein *England
 was new borne*. And shall wee not honour our Birth-day?
 that day wherein God hath granted breath, and life to state,
 and Church? yes, consider the streames of that River, that
 still make glad the Citie of the Lord amongst vs, and ho-
 nour the Fountaine from whence they flow, for, for what
 will we magnifie God if not for this blessing?

2
*1 Flores non
 planè fructuum
 sed spinarum.*
 Aug.

To detest the *Church of Rome*; for how damnable is that
 Religion, that hath beene the fosterer and producer of such
 a devillish designe? Oh let vs abhorre that Church where
 Murtherers and Traytors are tolerated, yea Canonized:
 these are *fruits* not of figge-trees, but of brambles; Oh
 that ever Treason should be so deeply rooted in the Popes
 heart, that hee should not bee ashamed in the sight of the
 whole world, to mingle the blood of *Garnet* with the blood
 of *Christ*. *Oh Holy Father! Oh pure Religion!* Well, let
 these practises execrable, horrid, make vs tremble at their
 religion, and with constancie cleave to our owne religion;
 Yea, seeing God so miraculously, as this day defended our
 cause, let vs neither be doubtfull to embrace this faith, nor
 bashfull to professe it.

3 To live like a hallowed and consecrated people vnto
 God; for, oh that God should be dishonored here, where he
 hath

hath opened his bosome, spread out his wings, revealed his
arme ! that his mercies should be fresh before our eyes, and
our sinnes stinke vpon earth, cry to heaven ! Oh sacrifice
your sinnes before God, that this day did not deliver you
over as a sacrifice to the rage of your *Adversaries* ; vowe
your selves to his service, that kept you from them that had
vowed your *slaughter* ; let not your devotions cease, seeing
the worke does not cease ; seeke Gods face, that hee may ever
seeke your blisse, keepe you from outward invasion, in-
ward conspiracy ; protect your bodies, preserve your soules,
deliver you from the malice of men, and the fury of Devils,
give you the happinesse of a Church visible vpon earth,
and the glory of a Church triumphant in
heaven. Which that he may do, God
graunt for his mercies sake.

Amen.

F